

**Publishers, { WM. S. DAMRELL,  
{ HENRY UPHAM.**

1620. As many of the facts contained in the letter may be unknown to your readers, it will perhaps be gratifying to them all to know them, while it will be especially so to those of them who are among his descend

ants. A SUBSCRIBER.  
TO JOSEPH CUSHMAN, Esq.  
MY DEAR NAMESAKE.  
I rejoice that you have undertaken to call  
the attention of the descendants of our common  
ancestor to the debt which, as citizens of  
this country, they owe to his memory: and  
that you propose to erect, by means of a con-

We sometimes speak of 'the caprices of fortune.' I have often thought how strange that the man who was the chief instrument in the first settlement of New England—a man clear from his being the uniformly ap-

pointed agent of the pilgrims to the Virginia Company and to the king, whoever else was associated with him in the different mission—the man whom Governor Bradford, himself his colleague in the second mission, called ‘our right hand;’ the man who first vindicated the enterprise to the world through the press, and made the first public appeal that was ever made to the Protestant Christian of England in behalf of the religious interests of the aborigines of America; the man who to save the colony from the perils to which he saw it exposed, wrote and delivered through neither minister nor elder, the first sermon ever published from a New England man, and the first ever written on New Eng-

land solo the man whose devotion to his "loving friends the adventurers" led him, after securing with great difficulty the Mayflower and a skillful pilot for her, who has been on the American coast, to take his home to the rickety "Speedwell"; and, after her third failure, disconsolate, to leave her and share the fate of those who must be left behind; and, after he had crossed the ocean to return and live and die not only "separated from his brethren," but separate from his only son, that he might watch over their interests near a jealous and intolerant throne;—a man whose name has been for centuries looked by seven generations, while scarcely a fourth-rate politician has risen to bluster about "liberty" and "the glory of America," whose name has not been honored and per-

petuated as the appellation of some portion of its territory, is, I confess, a painful comment on the 'gratitude of republics,' and the justice of posterity. While Carver and Bradford, successively his associates in negotiation, together with Standish, and Winslow, and Hopkins, and I know not how many other of the first pilgrims in humble life, have been remembered and honored in the names of towns;—while the very pillars of the benefit of whose skill he surrendered his life, while even the loafer Billington, who

slipped in among the pilgrims at Southampton, and 'was of no benefit to the colony, has been saved from merited oblivion by the "Billington Sea," and while geography, and history, and sculpture have been vying with each other, and painting has violated truth in her eagerness to render homage to the fathers of the nation; the name of Cusseta—*MAN*—a name to which New England

All this is to be attributed to what I have called one of the accidents of fame; the injustice of which, however, is the more grievous one, inasmuch as the very acts—the staying behind to take care of those who had been left, and his return to and continuance in England as the Argus of the colony—which enhanced his title to grateful remembrance

He was the thrasher of his being thus forgotten by posterity. But he, no doubt, if cognizant of earth's affairs, is better satisfied that he should be so than you and I are. 'I SEEK NAME,' said he, 'THOUGH THE MEMORY OF THIS ACTION SHALL NEVER DIE.'

I hope it may suffice, however, that past generations have shown such tender regard to his modesty; and that, by a union of those who know his blood to be flowing in the veins, a monument at least, standing where the ashes of his fellow pilgrims slumber, may tell to the generations following the part he bore in giving civilization. Christianity, as

Any service which I can render, beyond my pecuniary tribute, be assured, dear Sir, shall consider it a pleasure as well as an act of filial piety to give.

Yours most truly,  
ROBERT W. CUSHMAN.

\*I allude to the national picture at Washington, which places Carver among its figures of the Pilgrims at the embarkation in Holland, when, in fact, he was waiting their arrival at Southampton.

### Pastoral Visits.

It is the leading duty of a minister, on week days, to prepare for the pulpit. To some extent, pastoral visits aid this preparation; carried to excess, they hinder it. We know of no better rule, than for a pastor to prepare well for the pulpit, and do as much more as he can. And we invite parishioners to consult experience, and say which class of ministers have been most successful, labored longest in a place, and got the deeper hold on the affections of their people—those who generally preach well-prepared sermons at the expense of pastoral visits, or those who visit to the great neglect of their sermons.

Let prisoners, then, be sure they are injured before they find fault with their ministers. Especially let them beware of those men who are suggesting and fomenting causes of discontent and complaint, where, all things considered, none exist. If you imagine you are self neglected, go in person to your minister and ascertain the cause, instead of listening to those who would sow the seeds of dissension in your minds.—*Christian Mirror*.

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**TRADITION.**—We do injuriously in thinking to taste better the pure evangelical man-

na, by seasoning our mouths with taint-  
scrap and fragments of an unknown tale  
and searching among the verminous and poi-  
luted rags, dropped-over words from the tot-  
tering shoulders of time, with these deformed  
to guild and interlace the entire, the spotless  
the undecaying robe of truth, the daught-  
er of time, but of heaven, only bred up her  
below in Christian hearts, between two hol-  
nurses, the doctrine and discipline of the Gos-  
pel.—*Milton*.



BOSTON, THURSDAY, MARCH 19, 1846.

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## EDITORIAL LETTERS FROM THE WEST INDIES.—NO. III.

Churches—Episcopalian—Plain Preaching—Puseyism—Lutheranism—Dutch Reformed Church—Religious liberty denied.

There are Lutheran, Roman Catholic, Dutch Reformed, and Moravian Churches in St. Thomas; also a Jewish Synagogue.

The Episcopalian formerly had a small society, and preaching one Sabbath in each month, by a clergyman who resided, and had charge of another parish, in Santa Cruz. He was dismissed a few months since, on account of some dissatisfaction among his flock, which is not likely soon to be gathered again. It requires more time than I have yet passed in this island, to become fully acquainted with the character and prevailing sentiments of a people differing in many particulars from society in the United States; but so far as I can judge, a conscientious clergyman has much more to contend with here than he has among us. I have been shown a written copy of the late Rector's farewell sermon, which, for pungency of application, is certainly not often exceeded. At the same time it indicates a state of feeling with reference to the colored portion of the population quite too much like that which exists in the States. As I have the opportunity, I cannot but express my experience in the West Indies.

Said the Rector: 'I can confidently appeal to you and ask whether I have not, through good report and evil report, endeavored earnestly and unremittently to discharge the sacred duties of my office. It has, I am aware, been laid by some to my charge, that I have been too kind to the people of color, and have not in consequence supported my dignity as I ought to have done. My simple answer to such is in the words of my Saviour, 'I cannot not call the righteous, but sinners to repentance.' I came not to invite the self-righteous Pharisee, but rather the humble, the poor, ignorant, and contrite sinner.

The great bias to our churches' prosperity in the States, is an unfortunate prejudice, which unless put down, I do not hesitate to affirm, will certainly extinguish everything like true and vital religion in the soul. You may, my friends, to the world appear the most religious of mankind; you may manage not only to deceive the world but your own hearts also; you may sound the Pharisaical trumpet of your own righteousness; you may go to church regularly; you may take the sacrament on its appointed days; you may be the most ardent promoters of Sunday school and adult school instruction, and to all appearance, and in your outward actions, you may seem to be the veriest Christians that ever existed. Still, I repeat, if your poor unfeeling fellow-creatures, on the simple principle of difference of skin, your hearts are decidedly not right in the sight of God; you are straining at a gnat and swallowing a camel; you are not Christians; you are anything, in fact, but Christians in heart.

The preacher then proceeded to refer his readers to the judgment, to speak of his own responsibility as a Christian pastor, and to exhort them in the most earnest manner to repentance, and faith, and good works. I seriously doubt whether such plainness of speech would have been tolerated in many pulpits of the United States.

There is a wide difference among Episcopians in these islands, as in our own land, being strictly evangelical, others quite indifferent to religious principle, or of the class now termed, the world over, Puseyites. An anecdote is related of a Puseyite arch-deacon on the island of St. Christopher, who, in his zeal against the Methodists, some-times quite over-acted his part. Meeting one day, without the town, an ignorant woman, he asked her what religion she was of. She said, I belong to the Methodists. 'O my good woman,' he replied, 'you must not go with the Methodists; they are in the road to hell. You must come to the church.'—The woman looked up to him in utter amazement, and seeing his ill-shaped, swollen feet, (the old man was afflicted with the gout,) she took him for the Prince of tempests, and crying out, 'O, 'tis the devil,' she ran away. She afterwards came to town, and told her Methodist friends how she had seen the devil, and what he said to her, but so minutely did she describe him that they knew at once it was the arch-deacon. This instance of his success in proselyting afforded all classes infinite amusement.

Between this same arch-deacon, by the way, and his church, it is said that a war has recently broken out, the people being opposed to certain Puseyite innovations, such as preaching in the pulpit instead of the black gown, matins in the morning and vespers in the evening, &c. They have refused to pay him his salary, and have induced the Legislature to send a petition to the Queen to have him removed. What a trouble and vexation is Church Establishment! A body of believers in a West India island, unable to dismiss their minister without the aid of the Legislature and the intervention of the British crown! When will States learn that Christ's kingdom is not of this world? When will the church learn that Oze is her Master, even Christ?

The Moravian have two or three very interesting establishments on the island, for instruction and religious service, one of which I have visited. But as I shall visit other stations of theirs in Santa Cruz, I defer for the present a sketch of their history and operations.

The Lutheran church is sustained by the Government, and the services are conducted in the Danish language. The parson, as he is invariably called, is an amiable and learned man, who has acquired the English language since coming to this island, two years ago; and he now gives a second discourse on the Sabbath, in English, for the benefit of the lower classes. His congregations are small.

The Dutch Reformed church is at present quite a flourishing and efficient body, and to its evangelical character and salutary influence the community is largely indebted. I was honored with a visit from its worthy pastor, the Rev. J. P. Knox, as soon as he learned of my being in St. Thomas. A new church edifice had just been completed, which was to be dedicated the following Sabbath. I attended the services, having accepted a seat in the pastor's pew; beside me sat the Jewish Rabbi and a minister of the Moravian church. The house was densely filled; a well-dressed, intelligent looking assembly, with a large sprinkling of respectable colored persons, one of whom, I observed, was a military officer in full uniform. The governor and his suite were present, all dressed in a military. The services were conducted almost precisely as in our own churches, the Lutheran clergyman assisting, wearing a gown and broad ruff, such as the Puritan clergy wore in the 17th century. The discourse was founded on the text, 'Walk about Zion, tell the towers thereof,' &c. Psalm 48: 12, 13. The preacher gave a deeply interesting history of the Dutch Reformed church, commencing with the Reformation. It was abundantly

evangelical, yet the most ample charity was exhibited toward all other evangelical denominations, and we doubt not all were highly pleased as well as instructed. Of the early history of the church in St. Thomas he was able to give little definite information. It was founded previous to 1738. Its first ministers were titled 'Domine.' When in 1744, Domine Paldarus succeeded Domine Brown there were 102 members. The church has often been in adversity. I was told in private intercourse that one of its former ministers was a man of intemperate habits. Funds have been generally contributed to the church, by which its preservation has been secured. Mr. K. said in his sermon, 'We owe much to the fostering care of our governing authorities and to the kind liberality of the Lutheran congregation, in whose building we have now worshipped over fifteen years.' He complimented very highly the last two pastors, his predecessors, for whose efforts they were indebted for their own and beautiful house. It is scarcely three months since the present pastor came to the island, and entered on his labors.

The house is built after the model of many churches in America, in the Grecian style of architecture, and is well finished. It will seat one thousand persons. Mr. Knox is an able preacher and an active pastor; beside this, every American will find him an exceedingly friendly and hospitable man. A Sabbath school is connected with his church; and the Lutherans are just now, for the first time also opening a school. But one service is held by each church, on the Sabbath; they commence at different hours, so that the churches have been able to avoid the Dutch Reformed, without any interference with each other.

The laws here with regard to what is called the baptism of children, are the same as in Denmark; and I seriously doubt whether a Baptist, though as a temporary resident, and private instructor, he may be treated with the utmost kindness and respect, would be allowed to exercise the prerogatives of a public religious teacher. The citizens would be glad to hear a Baptist minister preach; many would go from mere curiosity, expecting to see a 'show' and hear a wonder; others having lived in the States or being more intelligent, would go from Christian regard and sympathy; but the government would be likely to interfere, as the parent Government has done in the case of our beloved brethren Minister, in Copenhagen. Some two years since, I understand, the Rev. John Clark, of England, was here; now an efficient missionary of the English Baptists at Fernando Po, on the coast of Africa. He was invited by the Dutch Reformed pastor to preach, and accepted the invitation. But when Sabbath morning came, he was politely informed that his services were declined; and this satisfactory reason was given, that the people insisted that he could remain but one Sabbath, preferred to hear their own pastor.

I learn also that a Methodist clergyman was imprisoned here, about one year since, for two or three days, and banished from the island; his offence being, that he excited the ignorant natives on the subject of religion and prayed himself in a private house.

These things strike a citizen of our free republic most strongly; they are a disgrace to the government under whose laws they occur; and demand, at this late day and enlightened period, the rebuke of all Christendom. I shall, while here, avail myself of more full and definite information respecting the freedom of conscience to be enjoyed, and shall give you whatever I find to be true, be it to the praise or dispraise of the 'powers that be,' or the people that be under them. I have met with truly pious persons, who are not only Christians, but who are at a low ebb, and Christian liberty but imperfectly enjoyed.

In another letter, I shall give an account of the Jews, and my visit to their synagogue.

H. A. G.

## OUR COUNTRY.

Next to the love which the Christian bears to God and his church and cause, is that which he cherishes toward the land of his birth or of his adoption. We may dwell with a glowing emphasis on the saying, 'Our country is the world; our countrymen are all mankind.' This is true, and yet who that knows aught of the fervor of patriotism not blind and narrow, can fail to long with interest and solicitude around the altars of his country? It is right that we should feel thus. We should be devoted to the spontaneous promptings of nature and affinity, we should be ready to be robbed of the home due to her history, and which we as her children should feel to be sacred. Without such a sentiment of patriotic loyalty nurtured in the hearts of her subjects, any nation must ultimately fall.

The Jews present us in this respect a remarkable example in a most instructive example. No people that ever lived cherished more strongly than they, their sentiments of attachment to nation and to country. No river was to them so interesting as Jordan; no lake so beautiful as Gennesareth, or the sea of Galilee. No mountains were so majestic as the cedar covered range of Lebanon, or the kindling Olivet, that were round about Jerusalem. No dews were so soft and gentle as those that fell upon Hermon; the fit emblem of brotherly unity. Beautiful for situation, and joy, as it seemed to them, of the whole earth, was Mount Zion.

This element in the character of the Jews may be traced throughout their history as well since isolated and dispersed abroad, as when unmolested under their own vines and fig trees, they tabernacled in Canaan. It is this as truly as any other things that has given a prominence and a bold relief to their character. Numerically small as compared with the population of the globe, they have acted and are still acting an important part in the scenes of its drama. And though this strong attachment to nation and to country, they have often perverted and abused, yet who will doubt that they, as the Swiss, have been made on account of it a better people than otherwise they might and would have become? Had this been absent, they, as a hissing and a by-word, might have degenerated into a band of roaming barbarians consuming and being consumed.

Love of country is doubtless a virtuous as it is a benign sentiment. In no part of our land is this feeling more happily exemplified than in New England. Never do the associations and localities of childhood and of riper years, fade from the memories of the sons and daughters of the pilgrims. It is this in no small degree as begotten and nourished by her Christianity, that makes her what she is at this moment—the chief corner-stone in our political edifice. Let the whole nation become in this respect a New England—let her not recede from the pious and devoted of her fathers, and our country as having righteousness and truth for its staples, is safe. Such sentiments of patriotism God himself loves. 'Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; it is a precept enforced by the mouth of the prophet on the Jews even in their captivity.

But a genuine love of country is not narrow as restricting its outgoings from the great and entire field of humanity. No two millions of people on the earth's surface are doing more at this moment for earth's weal than those who constitute

the inhabitants of New England. The man who loves his family most, other things being equal, will love his neighbor.

Especially will a true love of country lead to desire and to effort that all his sins, crying as they are with us, should be removed. Oppression, rank and bloody as ever, still exists within our borders, accumulating each year its victims. Consequent on this in a great degree, we have lately seen the demon of war and brutality melt nigh unleashed to visit on our fairest hopes its ravages. The spirit of aggression and of rapacity as ever remorseless, is abroad. It is truly a time for prayer to the 'God of peace' and of the nations on the part of all who love their country, and who love our Lord Jesus Christ in sincerity.

## PREACHING CHRIST.—NO. III.

MESSRS. EDITORS.—Your young friend must not be offended, if I suggest that in my opinion there are a few things in which the present race of pastors are deficient in their preaching Christ, and perhaps are inferior to their predecessors. In this there is nothing very alarming, nor is it a just cause of wonder. It is known to every one acquainted with this region that but few able pastors remained in office twenty years ago. Some of that few soon died off, and others were young men of great promise, but who brought into the ministry. There was scarcely a link left, to connect the last race of pastors with the present. Two consequences resulted from that state of things. First, the young minister addressed himself to the people, and not to the community by themselves, and promoted each other's influence to the utmost of their power. Secondly, the few aged ministers who were left, finding themselves neglected, and in some cases injured, withdrew from the society of the young ministers, in order to avoid implied, but perhaps unintended insults. The tendency of this was to deprive the young ministers of any little advantage which might have been gained from the more matured experience of their aged brethren. There were a few honorable exceptions on both sides, but such cases were rare.

These young gentlemen, when they first began to preach, seemed to be without any system. The old people in our churches were grieved and alarmed. If they condescended, they were in some instances, called dry formal Anglicans, and said to be behind the age in improvement. This was neither correct nor respectful. Of late years, these young ministers appear to have endeavored to get upon the old Baptist ground, and I hope they will keep that point in view till they occupy it. My prayer is, that the Lord may assist them.

I will mention two things in which I think our young brethren are not equal to their predecessors. 1. The law in their hands does not appear so effective as in the hands of the former generation of ministers, and consequently, the conversions which take place develop a feeble, sickly sort of religious character. There are two views to be taken of the law of God. First, as distributed into a number of precepts for the regulation of man's external conduct, with rewards for obedience and penalties for transgression. In this it is similar to the laws of nations, and takes little or no notice of the heart. Secondly, that law comes before us not only as opposed to overt acts of transgression, but as the uncompromising antagonist of all internal impurity and defilement. This characterizes it 'the holy law of God.' Now it appears to me that the first of these views is that which our young ministers chiefly evince in their preaching. Their exhortations are not, 'I have met with truly pious persons, who are not only Christians, but who are at a low ebb, and Christian liberty but imperfectly enjoyed.'

But inform them that they cannot feel, think, desire, or will, that which is morally wrong, without exposure to the condemning sentence of God's law; and they will understand that there can be no law of grace but by the merciful provision of a Mediator. Let such a view of the law be frequently and forcibly placed before men, and they will learn that it is not merely the external conduct, but the heart, that is wrong. It will cut them off from every superstition, show them their total ruin, humble them, and make them glad to receive mercy upon God's own terms. It will produce in them exactly a right frame of heart and mind. A man's gratitude for deliverance will always bear some proportion to his sense of helplessness, and consciousness of the evil to which he was exposed. A consciousness of sin, and of the misery, and punishment to the felicitous of heaven, and bliss, as the fruit of the free, agonizing love of a dying Saviour, will call up the tender affections of the heart, and will urge to the service of him who has redeemed them with his own blood. I do not say that all the holy men referred to above, understood the holiness of this divine plan of gaining the hearts of men to the Saviour, but I do affirm that they did, by the help of holy instinct, and with the Scriptures in their hands, use the law in some such way; and hence, so many were converted under their preaching, and those so converted became generally eminent Christians.

2. I cannot but think that the present race of ministers are, some of them at least, behind their predecessors in their general style of preaching Christ. There is a want of plainness, directness and simplicity for which those men were remarkable. It may be replied, that education is now more general than it was in their days, and consequently, a different style of preaching is requisite, to correspond with that improvement. I am willing to give such an argument all the weight it deserves. Let our young ministers study the arts and sciences; let them read the ancient classics; let them make themselves acquainted with the discoveries of modern philosophy. It will strengthen and enlarge their minds. But after all, preaching Christ is something distinct from all this. If they give us the fruits of such studies, there may be in our congregations one in thirty who will understand and admire them, and they are the very class of hearers who are likely to be the least benefited by preaching. To indulge their craving is like giving a sick man that which will increase his disease. The great mass of hearers in such congregations retire from the pulpit means of grace dissatisfied. The style of preaching which is calculated to instruct the common people ought, in my opinion, to differ from that of writing. Where this distinction is not observed, the poor and illiterate feel themselves neglected, leave our places of worship, and not unfrequently go astray, bringing up families to trouble the community and violate the laws of the State. Where does a large part of this guilt fall? There is a style, disguised, and yet plain to be understood. Samuel Pearce, Thomas Cecil, and Foster, of London, were educated men; Fuller, John Newton, Dr. Baldwin, and Bunyan were uneducated men. I have heard all of them, but the last, preach, and know that there was no difficulty in their being understood by the ignorant and even children; and yet there was nothing mean to offend the most cultivated. The poor in crowds would follow them, and the rich and learned admired them. I know that it is natural for us to feel behind the wealthy and influential join our religious societies; but is that feeling entirely right? Are not

the souls of the poor of much value in the sight of God as those of the rich? Do the rich do as much for the cause of religion in proportion to their means as the meaner circumstances? Besides, who does not know that the apostle may soon be bereaved of his riches, and with habits early formed of extravagance and idleness, become dependent upon charity while the children of the thoughtless poor may rise to respectability. In my opinion, those religious societies which include the largest number of industrious poor are most likely to be permanent and influential.

Directness in preaching, I understand preaching to the people, and not merely before them; to address every class of hearers as if they were an individual, and endeavor to make them feel what is said. 'The words of the wise are as goads.' For, minister of the word to pride himself that he is not using harsh language and terrible representations in his preaching, is to tell his people that he has been very sparing in the use of the weapons which the Captain of salvation has put into his hands. Let him look at his commission, 'Preach the gospel to every creature. He that believeth shall be saved, and he that believeth not shall be damned.' Can any terrorist exceed this?

I know it is a sacrifice for a man of cultivated taste and learning to confine himself to the use of simplicity of language and plainness of ideas, yet such will find his preaching by the best methods which are placed before him for his instruction. I would feel, however, discourage young men of good attainments and fervent piety from entering this wide field; for such will eventually succeed.

## A SUPPOSITION.

The N. Y. Observer, in an article commencing on the petition of the American and Foreign Bible Society for a charter to the New York Legislature, remarks:—All denominations of Protestant Christians receive the English version, King James' version, as the Bible; and if Presbyterians should insist that the American Bible Society, in making foreign translations, must translate *baptize* to *sprinkle*, the Baptists would complain that the Catholic basis of union was invaded, and co-operation would be at an end.

But has the version made under the direction of King James been the inviolable standard to the American Bible Society? Has it ever formed its translations? If so, the facts that have never been disputed, bear a strange testimony. They need not here be repeated.

Where, we inquire, rests the authority for making the standard fixed by King James one that is to be followed by the whole Protestant world for all future time, and in all translations of the Bible into the numerous dialects of the heathen? Let it be shown. Who besides, better than Carey and Judson, are qualified to give faithful versions of the Scriptures to the nations for whose salvation to Christ they have labored? Who will suppose that such servants of God could conceal from a blinded heathen world the true mind of the Holy Ghost?

What, after all that has been said, is the genuine meaning of the *non-objection*—that is, more or is it a term covering up a variety of meanings that are never to be disturbed?

## MISSIONARY MEETINGS.

A series of missionary meetings is now in progress in this city. Rev. Messrs. Bennett and Kneass assist the pastors in the conducting of these, the former by his long experience and warm appeals to the heart, the latter by vivid, soul-stirring narrative of what his own eyes have seen of the degradation of the heathen and the power of the gospel.

The meetings commenced, and have been continued, in the following order:—On Thursday and Friday evenings of last week at St. Boston and Tremont Temple; on Monday, Tuesday and Wednesday evenings at Baldwin Place, First Church and Bowdoin Square. This evening (Thursday) the meeting will be held in the Harvard Street Church, and the congregation worshipping there and that lately worshipping in Federal street will unite in the service. Tomorrow (Friday) evening, the meeting will be in East Boston. Similar meetings have been, and are still to be held, in the vicinity.

An impression to some extent may have been created, that this movement was designed to resemble that which we have lately seen in a similar kind of holy instigation, and with the Scriptures in their hands, use the law in some such way; and hence, so many were converted under their preaching, and those so converted became generally eminent Christians.

2. I cannot but think that the present race of ministers are, some of them at least, behind their predecessors in their general style of preaching Christ. There is a want of plainness, directness and simplicity for which those men were remarkable. It may be replied, that education is now more general than it was in their days, and consequently, a different style of preaching is requisite, to correspond with that improvement. I am willing to give such an argument all the weight it deserves. Let our young ministers study the arts and sciences; let them read the ancient classics; let them make themselves acquainted with the discoveries of modern philosophy. It will strengthen and enlarge their minds. But after all, preaching Christ is something distinct from all this. If they give us the fruits of such studies, there may be in our congregations one in thirty who will understand and admire them, and they are the very class of hearers who are likely to be the least benefited by preaching. To indulge their craving is like giving a sick man that which will increase his disease. The great mass of hearers in such congregations retire from the pulpit means of grace dissatisfied. The style of preaching which is calculated to instruct the common people ought, in my opinion, to differ from that of writing. Where this distinction is not observed, the poor and illiterate feel themselves neglected, leave our places of worship, and not unfrequently go astray, bringing up families to trouble the community and violate the laws of the State. Where does a large part of this guilt fall? There is a style, disguised, and yet plain to be understood. Samuel Pearce, Thomas Cecil, and Foster, of London, were educated men; Fuller, John Newton, Dr. Baldwin, and Bunyan were uneducated men. I have heard all of them, but the last, preach, and know that there was no difficulty in their being understood by the ignorant and even children; and yet there was nothing mean to offend the most cultivated. The poor in crowds would follow them, and the rich and learned admired them. I know that it is natural for us to feel behind the wealthy and influential join our religious societies; but is that feeling entirely right? Are not

## CORRESPONDENCE FROM ILLINOIS.

MESSRS. EDITORS.—The failure of brother Graves' health, and his consequent departure to the West Indies, is to your readers an unexpected and painful event. Having been a constant reader of the Reflector since it came under his supervision, I cannot refrain from expressing my admiration of the distinguished ability, the cool decision, and Christian courtesy with which he has discharged the laborious and responsible duties of his office. His loss would be deeply felt by the denomination, and he is followed by his distant retirement by the prayers of many who have been reprieved, admonished, and encouraged by his judicious and well-timed editorials. You are perhaps already aware of the high esteem in which he is held in this region. But which the Reflector is held in this region. But which the Reflector is held in this region. But which the Reflector is held in this region.

You can hardly imagine with what eagerness we, in the 'far West,' seize upon every piece of intelligence from the land of our dearest associations, and with what pleasure we see, as reflected from your columns, the passing events connected with the great interests of Zion, and the lives of our former associates. Here, as in a mirror, we see, one by one, our classmates and friends stepping forward, with trembling anxiety, to assume the awful responsibilities of the gospel ministry; and there we behold the solemn procession following a dear friend, with whom we have often sung, and prayed, and wept, to the silent mansions of the dead.

From the contemplation of this melancholy picture, we have turned aside, to witness the exquisite pleasures of the marriage festival, or the holy joy of the baptismal scene. We have turned to the department of benevolent enterprise, and have seen our missionary Board with the venerable pastor of Charles street, at their head, meet with a dignified and Christian firmness, the frowns and menace of the slave power; and under the burden of an immense debt, stand resolutely at their posts; calmly resting upon the promises of God, and with undisturbed tranquility of soul awaiting the fulfillment of those promises. We have witnessed with the most anxious solicitude the agitations and discussions which for months seemed to threaten the very existence of our missionary organization. In strong rushing to the beautiful edifice on Bowdoin Square, to welcome the venerable and beloved Judson back to his native land. From his grave and care-worn countenance, which, like that of Moses, had acquired a peculiar sanctity from intimacy with God, we have seen an influence glowing forth which has awaked into eternal silence the harsh voice of recrimination and strife in our deliberative assemblies, and restored peace to our troubled Zion. All this and much more we have witnessed in a 'glaze darkly,' it is true, yet with indescribable emotions. And more than all we have seen reflected, continually the image of our glorified Lord.

With the general state of things in the West you are doubtless familiar. The prominent characteristic in all our affairs is perpetual change. The population is fluctuating as the churches often experience greater and greater changes.

The sentiment is becoming quite general, that we need a large accession to the ministry from amongst the 'fathers in Israel.' The unsettled state of the churches, and the formidable obstacles to their prosperity, call for the exercise of that wisdom, and unimpaired influence, which as a general rule must result from age and experience. I would feel, however, discourage young men of good attainments and fervent piety from entering this wide field; for such will eventually succeed.

## RELIGIOUS ANTI-SLAVERY CONVENTION.

This Convention met at the Methodist chapel, on the 20th ult., and continued in session one day. The attendance was good, and with slight exceptions, the deliberations were conducted in a dignified and Christian manner. The time of the convention was occupied chiefly in preparing the following

## DECLARATION AND PLEDGE.

Addressed to all the Ministers and Church members, believers in Christ, throughout the U. S. The Anti-Slavery Convention of Ministers and church members in Massachusetts, held at the Tremont Temple, Boston, on the 20th of February, 1846, present the following Declaration of our views, and Pledge of our intentions for the future, in regard to the great subject of American Slavery.

Holding these general sentiments, we feel now called upon, in the fear of God, and humbly relying on his aid, to pledge ourselves to these interrogatories, viz:—

1. Why the gospel has not long since abolished American slavery?
2. Where lies the blame that it has not?
3. Are we authorized to expect that the gospel will yet abolish it?
4. If so, when? How? By what agency?
5. What ought we to do for this end?
6. How shall the gospel be so administered, as to secure the abolition of slavery on Christian principles and by Christian influences?

## DECLARATION.

By humble inquiry and prayerful consultation, our minds are led to the following conclusions, on several points connected with this subject, viz:—

1. That we have been a nation about seventy years, and in that time, the number of slaves has risen from seven hundred thousand to three millions, and the slave States from seven to fifteen; and the slave interest has grown so powerful and arrogant as openly to control the government, and the great religious organizations of the country.
2. That the gospel is the chief remedy for the moral evils which exist among mankind, such as intemperance, impurity, covetousness, injustice, fraud, oppression, cruelty, war, slavery, &c.; and that when it is free, and properly administered, it will surely remove them all, just in proportion as its influence is felt among men.
3. That it does not appear from experience, that the gospel removes these evils, except as it is applied to them, by the direct efforts of ministers and other Christians, by discountenancing them, and totally abstaining from all participation in them, and faithfully inculcating the opposite virtues.
4. That in cases, such, for instance, as those of the common use and sale of intoxicating liquors, where the ministers and churches have largely participated in the guilt of prevailing evils, it becomes their duty not only to withdraw from such participation, but to bear an open and clear testimony against such evil; and thence arises a stronger reason why they should use all possible efforts, and even make greater sacrifices to banish such evil from the community, because their own past continuance has been one of the causes of its continuance and growth.
5. That during the seventy years we have been a nation, the gospel has been nominally free, and the means of its application have been abundant, in the number of ministers and churches, the facilities of intercourse, the use of the press, &c.; and yet that the evil of slavery has increased more than fourfold; and its power of mischief and the difficulties of its removal in a much greater ratio; and large numbers of the ministers and churches of this republic, have freely participated in it; and that the blame and reproach of this is shared by every one who has not borne a faithful testimony against it, or who has omitted any thing in his power to prevent his brethren from doing it.
6. That the greatness of the evil is fearfully aggravated by the reproach that has fallen upon the gospel itself—first, that with all its advantages in this country, it is not abolished slavery—and secondly, that it is openly claimed that the gospel is favorable to the system itself.
7. That the cruel sufferings of three millions of our fellow countrymen, very many of them our fellow ministers and church members, deprived of every one of their rights, forbidden to read the Bible and to keep the commandments of God, and subject to every possible outrage on their consciences and feelings, ought to arouse every American Christian to a sense of his responsibility for the continuance of slavery, and awaken an unalterable determination now to do all that is lawfully in our power to put an end to the whole

system, without further allowance or compromise. 8. That 'we are very guilty concerning our [enslaved] brethren, in that we saw [or ought to have known] the anguish of his soul, when he besought us and we would not hear';—and for the part that each one of us has had in allowing, or aiding, or consenting to the continuance of slavery, we ought individually to exercise a deep and intelligent repentance, before God, and to seek his forgiveness and that of our injured brethren.

9. That no sight could be more pleasing to God, more honorable to the Christian religion, more cheering to the slave, more hopeful for the universal extension of Christ's kingdom on earth, than to see the ministers and church members of this land openly bowing down before the altar of God's mercy, in humble and hearty confession of the sin of slavery, and earnest and united supplication for God's forgiveness, and for his gracious help to remove the abomination from this land, and to glorify him in the new century.

10. That our Saviour, when he began his work on earth, declared that he had then begun to accomplish those great social changes, in the deliverance of the oppressed, the instruction of the ignorant, and the relief of the wretched, which had been foretold by the prophet Isaiah, and which every friend of Christ is bound to sympathize with and promote on earth, to the extent of his power and opportunity.

11. That it is both unbecoming and unwise, for ministers and church members to fall behind unbelievers or any others, in zeal and liberality for the advancement of any form of benevolence, or the mitigation of any form of misery among men.

12. That the cause of emancipation is the cause of Christ, and therefore every friend of Christ is bound to be engaged in it, as a proof of his love to his Saviour.

13. That the abolition of slavery is a great and necessary part of the work of the gospel in this land, which must be done before the gospel can exert its full influence here.

14. That the blame for the continuance of slavery in this land does not rest upon the gospel, but on the defective manner in which the gospel has been administered.

15. That the people look to their ministers to go before them in every good work, to know what Israel ought to do, and to summon them to labor and self-denial; and we have no doubt any wise and persevering movement by ministers will be sustained by the people, if it is sufficiently thorough and comprehensive to promise success.

16. That to doubt whether the gospel is able to abolish slavery is to disparage the power and wisdom of Christ.

17. That our Christian brethren in other countries do look, and have a right to look to the ministers and church-members of the United States, to see to it that the gospel gains its proper honors in the abolition of slavery.

18. That slavery has continued too long, and it is time it was abolished; that the gospel ought to abolish slavery and must abolish it; that ministers and churches ought to be united and must be united in this work, as they are in the Bible Society; and that we must and will put forth our best energies until it is done.

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